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YMCFA Willard Lyon

FOR THE MEN WHO ARE
REBUILDING EUROPE

NUMBER TWENTY



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FOREWORD

Shortly following the armistice, the American Young Men's Christian Association adopted as a fundamental policy the early transfer of all permanent features of its work in Europe to local and national organizations in the countries concerned. Although the armistice seemed at first to mark the achievement of the high purposes to which America, in common with her allies, had devoted her best efforts, it became more and more evident that all which had been won must be guarded against disintegrating forces released with the slackening of united national and international efforts. This continued service abroad has afforded an uninterrupted manifestation of American sympathy, good will and Christian ideals which has been a potent force in determining public sentiment in Europe.

In no country has the policy of the Association been more successfully exemplified or more cordially welcomed than in Czechoslovakia. Christian men prominent in professional and business life have accepted the responsibility of leadership, and the Young Men's Christian Association in Czechoslovakia is now an independent national enterprise with every prospect of permanence. The reports which are presented in the following pages voice the experiences and the views of the Czech secretaries even more than those of American representatives who remain in the country.

C. V. HIBBARD.

June 1, 1922.

WHAT THEY THINK OF US

(From an article in the "Narodni Listy" of Prague, January 1922.)

You really cannot keep from being greatly impressed if you watch the life in the Studensky Domov; the feeling of gratitude to its founders fills your heart. Strange people, these Americans. They possess an insignificant artistic culture, but a high moral culture; the country of the frantic hunt after money, whose people go and die on the European battlefields for the ideal of liberty. And we ought to bow before their practical spirit. The whole Studensky Domov, provided from the gifts of the students of Ohio University and the Y. M. C. A. and the Y. W. C. A., cost only something over 4,000,000 Kc; since our independence our people have given to similar purposes sums more than ten times as great. The difference is that we in all our gifts (excepting the student colony at Letna) have counted on a work for eternity —some monumental palace of stone, the realization of which would require many years. Instead they, without hesitation, changed their gift into blood and life, erecting a temporary building which possibly after twenty years will become a heap of firewood, but which at the time of the greatest need was a refuge for many students and enabled thousands of young people to attain their goal.

A YEAR IN CZECHOSLOVAKIA

Neighbors Indeed

After three hundred years of subjection the Czechoslovak nation has once more become supreme master of the land which it has possessed since the early centuries of the Christian era.

The Czechoslovaks accepted the duty of self-government with full knowledge of their great and difficult domestic problems and realization of the obligations incumbent upon them as a junior member in the family of nations striving for the economic and cultural progress of mankind.

The spirit of these truly great people has its most beautiful expression in the wisdom, the generosity, and the self-sacrifice with which the people and the government are working together to aid their neighbors, greater sufferers than themselves from the disaster that came upon the world in 1914.

In reports of 1921 Mr. W. W. Gethman, chief secretary of the Young Men's Christian Association in Czechoslovakia, writes:

Large numbers of Russian refugees are constantly coming into the country, and are being assisted by the government. Several thousand refugee students have just been given permission to come to Prague to attend her higher school of learning. . . . throughout October the people have continued to express their interest in Russia. First of all they have continued in Parliament a bill appropriating ten millions of crowns for relief in Russia. This sum is not to be sent in the form of food, but in the form of agricultural implements and seed. Through the efforts of the junior section of the Czechoslovak Red Cross nearly a thousand households have each agreed to receive and to care for a Russian orphan. Immediate steps are being taken to bring the children to Czechoslovakia. Throughout the republic the school children are raising funds for the feeding of the starving children in Russia.

How We Came to Czechoslovakia

The American Young Men's Christian Association began its service for the men who are now citizens of the new republic long before the republic had an official existence in the family of nations. As early as 1915 the Association began to touch large numbers of Czechs and Slovaks through its work in prisoners of war camps in Russia. In the later months when the Czechoslovak

legions were formed on the Russian, Italian, and French fronts, the Association at once extended its service to these new units. When after the signing of the armistice these legions began to return to their homeland, both officers and men insisted that the Association should go with them, and the new government extended an official invitation.

As was the case in each of the other countries in which work was begun following the armistice, the Association entered under special agreements with the War Ministry or some other branch of the administration. In Czechoslovakia the Ministry of National Defense agreed to provide quarters, including heat and light, a reasonable number of soldier helpers for the huts, transportation on railways, and exemption from the payment of duties on supplies and equipment. The Association in turn agreed to supply entirely at its own cost expert American supervisors; equipment for huts, including decorations, pianos, victrolas and musical instruments; cinema machines and films; athletic equipment and gymnasium apparatus; library books, daily papers, magazines, and writing materials. It also agreed to import flour and milk for the making of hot drinks and buns and to sell these at cost as a supplement to the ration provided by the army which, because of the general food situation, was of necessity very limited.

Through the excellent cooperation of the Ministry of National Defense the Association opened between January, 1919, and August, 1920, more than seventy army centers, and under the agreement with the Ministry it was possible to develop practically a standard Association program. No restrictions of any kind were placed on the Association with reference to its moral and spiritual work and the reports which follow will show the extent to which both the American and the Czech secretaries were able to develop this part of the work. Because of the extreme conditions that existed in the months following the armistice, first attention was of necessity given to meeting the outstanding physical needs of the men. As these needs became less acute additional phases of the standard Association program were undertaken. We believe we are expressing the opinion of the several American secretaries who have visited the work in Czechoslovakia in recent months when we say that the average program at present carried on in the army centers is as well rounded and all inclusive as is the program carried on in the average American Association.

The experience of the last two years has made evident several fields of usefulness for the Association. This country in addition to the problems common to most of the new nations, is faced with the task of unifying within its borders several nationalistic groups,

which, because of temperament and former political connections, are not naturally friendly to each other. The Czechs and Slovaks because of their common Slav origin will work out questions having to do with national unity without serious difficulty. The large German population on the northern and western borders and the Magyar population in the south of Slovakia will, however, for years to come test the tact and diplomacy of the administration. In a number of cities the only undertakings in which these national groups have united in any way whatsoever have been under the auspices of the American Association. They somehow think of this organization as something entirely apart from creeds, political parties, and national groups. They feel that under it they may safely unite for carrying through a project. If the Association can continue successfully the experiment among these nationalistic groups it has a real contribution to make to the life of the new republic.

Then again the community life of the republic is torn by a score of political parties, each of which tries to control all the interests of all the members of its own particular group. As a result they have as many social or athletic groups in any one community as they have political parties. This results in turn in a lot of small societies handicapped for financial and other reasons. In a number of communities the entire recreational life has been enriched and enlarged by the Association which has come in as a non-political organization.

In the religious field the Association has a similar contribution to make. Although Czechoslovakia has been the home of some of the greatest of the church leaders, including John Huss, it remains true that in the past religion for most of the people has meant merely an outward formal thing. For a few others it has meant intense religious controversy. The Association comes advocating a vital, constructive religious program with the emphasis on service. This idea has been caught by thousands of men who have come to know the Association in the army huts, and especially by the two hundred Czechoslovak hut workers. Through them the idea is already beginning to express itself visibly in the churches.

The movement can, of course, have a future in the republic only in so far as it is able to find citizens of the republic who have the ability and the desire to continue the work. Eighteen months ago definite beginnings were made in the technical training of Czechoslovaks for the work of secretaryship. In addition to the special courses offered several scores of men have been trained for periods varying from six to twenty-four months in the actual school of experience under American secretaries.

As Seen by a Senator

Senator Klofáč, Vice-President of the Czechoslovak senate and formerly Minister of National Defense, made an extensive trip through the United States last year. He had been a warm friend of the Association in his own country, and he took time while here to study the American organization. When the buildings and equipment provided by the War Work Council for the work in Czechoslovakia were transferred to the newly formed National Council, he sent to the International Committee in New York the following message:

The American Young Men's Christian Association and the American public have contributed to my country a going, well-established organization of national scope. We now take over its possession and control with appreciation that full faith has been kept by the American Association in all features of the conditions under which it, at the request of our government, entered Czechoslovakia. I would like to state in this connection, that, contrary to unfounded reports, which I understand have been circulated in some quarters, the service of the American Association in Czechoslovakia has been freely and generously given. The situation throughout has been characterized by cordial understanding.

As a result of the work of the American Association, we now have, after less than three years in Czechoslovakia, an organization with some fifty-one Associations, and twenty-eight branches, a number of fine buildings, extensive equipment, and native secretaries trained under American leadership, conducting a range of activities such as one finds in countries where the Young Men's Christian Association has been longer at work.

I am sure that the organization in our country will continue to be of high service. The National Committee for the Czechoslovak Association looks forward to just such close relations with the International Committee in America as exist between that committee and the representative bodies of other countries.

With the Ninth Division

Tramava, Slovakia.

MY DEAR MR. GETHMAN:

Now that most of the soldiers of the Czechoslovak army are demobilized and the new recruits have been called to the colors, I feel impelled to write you about my impressions of the activity of the Association in my division.

In the difficult times when, during the last two years the danger from the East threatened our country, and when internal differences and misunderstandings menaced our nation, this was one of the most powerful agencies and means of instilling into the soldiers a high standard of morality, courage, and discipline. This help was expressed in various ways. In the first instance the hut provided for the soldiers a home, a place where they felt that everything was for them. The soldiers knew that after the labor and service of the day there awaited them an agreeable evening with games and entertainment, and a place where they could write letters to their families. This kept alive in their memories the best impulses associated with the home they had left behind them. The frequent entertainments not only occupied many of their leisure hours but contributed to their general information. Comradeship between soldiers was strengthened by many an evening game over chess and checkers. The canteen not only furnished to the soldiers coffee, cocoa, soup, and buns at a very low price, but brought them together in a social atmosphere that was elevating instead of demoralizing. The library books and newspapers gave to the men an opportunity for culture and kept them informed on current events. The presence of some civilians at the entertainments and the giving of entertainments by civilians brought about a sympathetic understanding between soldiers and town people.

The cooperation of the Association makes the relation of a commanding officer with his troops more agreeable. Through it he has opportunity to express his concern for the personal welfare and happiness of the men. Also the athletics provided by the Association was received with enthusiasm in all the garrisons. This service was extended to many of the outside units. Letter paper, soap, indoor and outdoor games, books and occasional entertainments have been furnished to the men in the various villages. But this outside service was greatly increased when a kino truck was attached to my division. This truck has brought entertainments to the smaller garrisons and to many civilians living in isolated parts of Slovakia far from railroads and culture, where a kino had never been seen before.

As available as has been the service of the Association to the old soldiers, it will doubtless contribute yet much more of value to the new soldiers, because from the very beginning of their military service they will be under the influence of its educational and moral standards. As a result of this influence I look forward to see an army on a new basis, an army composed of men who are not only brave soldiers but also men of high principles; a real democratic army, whose soldiers have both ideals and patriotism. I cannot

better express my appreciation and thankfulness for the help of the Young Men's Christian Association in my division than by requesting that its beneficial work shall never cease in the ranks of my soldiers.

With the expression of my highest consideration, I am

Yours very sincerely,

KAREL HOLY,

Commander of the Ninth Division.

From a Movie Man

Slovakia, February 28, 1921.

DEAR MR. _____

It is a pity we cannot talk together.

As I leave the Association I want to tell you something about my experience. On the 15th of March, 1920, our commander of the photocinema department of the MNO, where I was employed, announced to us, that the Association wanted a few cinema operators for their huts. I wanted very much to get away, yet I had not the slightest notion of having anything to do with a Christian association. I had the chance to get assigned to the Plebiscite Commission in Orava and Spis. Along with this occupation I had a nice income in view also. But something happened which nobody expected. The work of the commission was nearing its end and we were released. What could be done? I happened to think of the Association. Well! what sort of organization can that be? Shall I join it or not? Well, never mind, I will try it!

When I applied at the headquarters office, I was much astonished that no question was raised about the statement filled out on my application that I was without confession. Going home I was thinking all the time how it was possible that a religious institution should engage people of my type. I didn't bother about it much more but thought to myself "Well! we shall see," and I waited till I should be told to leave. But nothing of the sort happened.

In the meantime I left for Komarno in Slovakia where I was to learn the real principles of the Association, principles which are fundamental in an organization that endeavors to make people avoid doing evil and criminal things, and which teaches men to do good and preach love and brotherhood. All the time while in the service of the Association I paid great attention to the leadership not only of the religious programs but also of the other good things. I made out that the organization was no factory for making a sect of Christians, as some careless critics often state.

It is endeavoring to follow the footsteps of Christ but it does not force any religion on anybody. It talks, explains, and gives examples of honest and correct living. I was an unbeliever and therefore I could not call these religious principles my own. It has been too short a time to fully decide such an important matter, but I am leaving the organization with very valuable lessons in mind, lessons which are directing my life toward an altogether different ideal; my whole path will be straightened out as it would not have been if I had not had the chance to come in contact with the Association. I am coming to the conclusion that in this direction it is given to mankind to find what is true and reasonable, and following this path the whole world will come to live in satisfaction and peace.

R. RADNICKY.

A Boy and His Mother

DEAR DIRECTOR:

Kindly excuse my troubling you with a few lines. It seems to me almost my duty, being the mother of an only son, to thank you most heartily for what you have taught my son and for the suit which you gave him. I wish to express the most sincere thanks from the depths of a mother's heart to you his benefactor and will take the liberty to give you a little sketch of what my son used to be.

At fourteen years old he was put to learn a trade at which he stayed for two years, but his comrades led him astray and he refused to continue his work. In this way he fell into the hands of bad friends, who became more to him than his own mother. My whole family became quite desperate and it was no use talking to him either kindly or strictly, for his friends were the only people to whom he paid any attention. Eventually I came to the conclusion that there was no hope and forbade him the house. Then a long time elapsed during which there were no tidings of him and I was very sorry for what I had done, feeling that he had fallen into still worse hands. But, dear director, how happy I was when, through a letter which I received from him, I learned he was in your care, his noble benefactor. And when he came home for his vacation we could hardly believe our eyes! He was dressed very neatly and was clean, and his greatest pleasure was to be able to enjoy our company and tell us about his good resolutions and how highly he appreciated and is grateful to his teacher for his ability and strength of will. My daughter offered him some alcohol when he was home, and we were very astonished to see how he hates it. It was the same when we suggested playing cards. He did not wish to have anything more to do with his old

friends, saying that he had found another friend who had taught him what it is to lead a real good life, and you are that friend, dear Director.

You cannot even imagine the great joy I have in my child, and I can only be thankful to you. I close this letter to you with happiness in my heart, and I wish to express once more the heartiest thanks of a woman who was once desperate.

BUILDERS OF A NATION

Patriots First, Then Legionnaires

The whole Czechoslovak nation awaited with bated breath the outcome of the meeting of the legions in January, 1921, called together for the purpose of uniting into one the three or more factions which had formed themselves into various organizations. Strong animosity toward one another had developed in these groups; bitter feeling was increasing among them; instead of helping the country, they were dividing it. This convention had been called to try to unite these great forces to work in unison and harmony, to finish, in time of peace, the reconstruction of their country for the saving of which in time of war these same legions had stood together as brothers, to the end it might not perish off the earth. If these men, the real saviours of a country oppressed for three centuries, the backbone and the hope of the future of the nation, would unite and with the same loyalty that bound them together in Siberia, France, and Italy would pledge to work together in one body to finish the task that they started there, then all loyal Czechs and Slovaks would know that their country was in safe hands, and the enemies of the nation, secretly doing all in their power to bring about its downfall, would be powerless. It meant that President Masaryk would have the unanimous support of this mighty body in carrying out the laws and new measures of the new republic. It meant that the influence of this action would be felt not only at home but abroad, giving this republic the confidence of foreign nations.

The convention was held in the National Home at Karlin. The delegates each representing one hundred and twenty, of all ranks and from all parts of the republic, began gathering several days before the meeting.

Sunday was the great day. Long before the opening hour, auditorium and halls were crowded with delegates and hundreds of legionnaires from Prague were gathered around the entrance. President Masaryk sent a message by his personal representative.

Dr. Alice Masaryk was present and impressively urged the need of a united body of legionaires closing with the words that if there were any who opposed a union, it were better that the Siberian winter had claimed them for herself in the long sleep. Minister Klofáč and other members of the State spoke briefly. Many telegrams and messages were received. In the gallery sat Secretary of State Beneš, General Syrový and his staff, and other notables. The Association representative was called and received a rousing ovation. He spoke briefly, expressing the great joy the Association had had in working on all fronts with the Czechoslovaks.

In the afternoon the great question was decided. There was some jockeying by members of the existing organizations, a few individuals tried to hinder, but the enthusiasm of the delegates and the sentiment of those whom they represented was so overwhelmingly strong for union, that when the big question came up it was unanimously carried by acclamation, with not a dissenting vote. This proved to the delegates themselves that the spirit of the remarkable little army, welded together for a common cause in Russia in 1917 still existed, and the Czechoslovak republic need have no fear. It was wonderful to see these men time and again give up some point they were working for, in order that the main purpose, that of one organization only, might be attained. They seemed back in Siberia again. They addressed one another as "Bratře," and men of all ranks, colonels and doughboys, were "brother" to each other. I have never seen a finer gathering of men, nor a more democratic one. And the way they expedited matters speaking fearlessly and frankly, was good to behold.

The Association secretary was given a seat in the front, and during recesses he was always surrounded by a crowd who brought up reminiscences of the old times in the huts, and I was told what the Association meant to them in those days. They will never forget the red triangle. I had worked with some of these men in France while they were yet prisoners of war before they formed their legion, and in my freight car fitted up as a tea room, had twice crossed vast Siberia with the Russian legions. It certainly was a rare privilege to represent the Association on this momentous and historical occasion.

A. W. CHEZ.

John Huss and Afterward

Bohemia and Moravia were the earliest progenitors of Protestantism on the continent of Europe. Influenced by John Wycliffe's writings, John Huss and his followers led in the great reform movement of the early 15th century. Huss, excommunicated and

burned at the stake at Constance, became the great national and religious hero of that country. The religious and national questions were dominant and also hopelessly mixed and confused during the next two hundred years after Huss. By 1620 authorities claim that nine-tenths of the people were Protestants. In 1620, at the battle of White Mountain, the Hapsburgs finally completed their political and religious domination of the country. From that date on Protestantism was stamped out, so that in 1918 official reports would show religious census figures to be reversed and perhaps nine-tenths of the people were nominally Catholics. The revolution of October, 1918, brought many changes. Religious as well as political freedom was assured and today both are increasingly becoming realities.

The Moravian Brethren in origin dating back to the Hussite times, is experiencing a great expansion. Many, especially in the country, are flocking into the churches or into vast open air congregations, to hear the local or travelling evangelists. Some of these latter are Czech-Americans who have returned to the land of their fathers, recognizing the unexcelled opportunity for Christian teachers. But pastors, equipment, churches, and money are woefully inadequate.

Barely two years old, this great movement of the new Czechoslovak Church is rapidly spreading. It is a movement away from Rome. It believes in the mass in Czech; in communication in both kinds; in the marriage of priests; in native archbishop and bishops; in local lay self-government and choice of priests. Its present membership is estimated at a minimum of a quarter of a million. Its first national convention this spring did not fix the details of church organization. What form that will take is yet uncertain. There are no bishops or official heads. Two former Catholic priests are leading the movement. One element in the church has religious-political aims; the other is influenced only by a burning desire for vital spiritual reform and return to the simplicity of the early church and to the obedience and authority of the Bible. At one time the possibility of affiliation with the Anglican Church loomed large. Later affiliation with the Greek Orthodox Church was unofficially announced, then denied. As yet nothing has been done. The first Christian missionaries to Moravia and Bohemia, Cyril and Methodius, were Greek Orthodox, and there is a real leaning toward this church. By a governmental agreement the Roman Catholics share their churches alternately with this new church.

The moment is surely ripe for a great spiritual movement. No one seems certain what group will lead the way. Many people

hope in the Czechoslovak Church. History holds the people back from adopting with immediate enthusiasm any new or untried organization or any older one that may have been intolerant. . . . Because of historical reasons and long-standing prejudices it seems best to adopt the attitude of the Czechoslovak Student Renaissance which states that it is affiliated officially with no church but stands ready to help any and all vital Christian movements in the country. The student movement and Young Men's Christian Association can only succeed by maintaining their inter-dominal, extra-confessional character.

The religious program of the Association is practically unlimited because there is in the country almost no real religious education centering around the life and teachings of Christ. If the Association limits itself to a non-confessional presentation of Christ it will never, by its own fault, get into church troubles and will yet aid and supplement all vital Christian movements. It should stand for what it really is—a lay, non-confessional, Christian organization, limited by no frontiers of confession, class, or age; touching, affecting, and changing the lives of men and boys, and whole-heartedly helping sincere Christian movements and efforts, and leading its members into service for others in whatever organized channels exist, that are truly Christian and come near to meeting the needs of the individual involved.

HUNTLEY DUPRÉ.

Village Churches

. . . Just a few typical instances.—Here is the village of C——. The history of this village goes back seven hundred years. Almost half its population is in the United States. Centuries ago it was a stronghold of Hussites and Bohemian Brethren. The chalice, the emblem of their Protestant faith, may still be seen upon the old town church. But this is far off history. The spirit of the Czech Brethren has long since been "reformed." Under one hundred and sixty years of bitterest and cruellest persecution five generations have been born and reared. But war has brought something strange among the people. Four months ago a mass meeting was called by the League for Enlightenment. Three men were invited to speak. One represented free thought, one the new national church, and one the Czech Brethren. The Czech Brethren won the day. A church of three hundred members was organized. They have no building and meet in the inn hall every Sunday. Once a month a pastor comes from Prague and once a month the Pilsen pastor serves them. The number has grown to five hundred.

In Rakovnik the story is the same with figures doubled and the Czechoslovak Church substituted for Czech Brethren. What a challenge to the Czech Brethren with a score of vacant pulpits and three men studying for the ministry! What a challenge for the Association to put in its best efforts for the moral and spiritual upbuilding of the youth, the hope of the new republic! In every village the same cry is heard. It is fitly expressed by a conscientious Catholic priest who said to me in tones of despair: "I have been in this village thirteen years and have done all I could, and yet I confess with shame the morality of our young people has gone to the dogs."

One Sunday morning I was invited to speak to the Rural Republican party on American agriculture and ideals. I emphasized the fact that democracy, progress, and prosperity must be based on true character and true character on true religion. The professor of the agricultural school said: "Those were golden words, our needs are many but our greatest and sorest need is character. I agree that it must be based on Christ, but it must be a different Christ than we have known heretofore."

Eight days were spent surveying the environs of three Protestant churches in Eastern Czechy. The church in O——, having a membership of twelve hundred, has but few families in the town, while the rest are scattered over thirty villages. There are usually no more than eight Protestant families in such a village and many have intermarried with Catholics. The church at C—— has a membership of eighteen hundred and is perhaps the finest Protestant church in Czechy. Its membership is spread over eighty-three villages and the fine old pastor, worn out with many duties, said rather pitifully: "I have been here thirty-three years, and have not been able to visit some of my villages yet, except for occasional funerals." He added pathetically, "If I were a young man now I would organize my work in a different way." I visited some of these distant villages, where Protestant members live, but found no Sunday school, no young people's society, and in fact not much of anything that might have any vital influence upon the village life. While in C—— itself there is a Sunday school and young people's society, and some fine cultured Christian men and women, the folks in the far off villages are woefully neglected.

We have been dealing in the Bible class with the great fundamentals of the Christian religion, the nature and character of God, of Christ, and the meaning of faith. Before we began these discussions I requested the boys to write down their conception of God and of Christ. Of thirty-two young men one was an atheist. Two had the Christian conception of God, while twenty-nine be-

lieved in God as the original cause of the forces of nature who as Supreme Intelligence has set in motion all these laws that govern the visible universe. "But since these laws are now taking care of the universe God has nothing else to do." Only eight acknowledged accountability to God. Only one did not believe in the historical Jesus. Only two acknowledged his Saviorhood and Divinity. The rest said that he was an exceptional character, a good, moral man, a poet, a genius who did for religion what other men have done for art and literature and statecraft. But since religion is at present rather a dead issue, unpopular because the church has become discredited, therefore it is really not worth a young man's time to pay any attention to it.

Recently we called a meeting of the wise men of the city to consider with them the great problems of the boys work in the community. The city counsel chamber was given us for this meeting, showing that some men at least are beginning to realize the importance and the mission of the Association work. The discussion was serious in tone and cleared away many misconceptions for the men. It prepared a way for more practical efforts which we hope to put forth in the near future.

One Sunday at the earnest request of a truly consecrated priest of the Czechoslovak Church an Association secretary spoke to delegates from fifteen villages on the duty and privilege of Christian giving and helped the priest to organize a financial campaign for his salary and current expenses. This was altogether a new adventure, since the priest's salary heretofore was collected in taxes and paid by the State. Now that the priest, together with his whole flock, has joined the new national church even though he works four times as much, having full charge of fifteen villages with six thousand members and the religious education of two thousand children, the State has not only refused to pay his salary, but is turning him out of the parsonage he has occupied for twelve years. At the appeal of the secretary the delegates not only agreed to raise the salary for this truly heroic man, but have voted to increase it to almost double the amount.

An article about the new national religious movement published in a Czech-American paper cited a similar case of an heroic priest working hard and earnestly without definite salary. A good brother in the United States was touched and sent fifty dollars. "Do you mean to say," asks the astonished priest, "that a Christian Protestant man in America has taken interest in me and my work here and is sending this as a gift of love?" When I assured him that such was the case he declared with deliberation: "Then you have a different type of Christianity in America, for I cannot con-

ceive of one of our men, no matter how wealthy, sending money in such a generous way to a foreign country to a man and to a cause altogether strange to him. That is an unheard of thing here."

V. VAVRINA.

Athletics for Soldier and Scholar

The contribution of the Association to the army of Czechoslovakia through its department of physical education has been real and most opportune. At the period of organization of its new army, there was a special need for this recreational program, for, though the army was young, most of its soldiers were veterans of from five to seven years and were stale in service.

A short course training school was organized for instruction in recreational and mass games. Seventy-nine men completed this course, and these men were hurried out to train other leaders. Later, the Ministry of National Defense requested the services of a specialist to conduct a training school in American athletics and coaching methods. Six-weeks courses were organized for this purpose, which were attended by seventy-two military officers. At the close of these courses the Ministry of National Defense organized its own school of physical education, and in this many of the men trained in our school are now instructors.

Early in the spring of 1920 the Czechoslovak Sports Union requested the Association to loan its athletic director to act as general director of the preparations for the Olympic games. This request was granted, and in addition the athletic director was coach of the track squad. This brought us into close touch with the civilian population. In every case we had the finest cooperation with our program and thorough appreciation of our services, both in the promotion of play life and in the introduction of advanced technical and specialized coaching methods.

By this work for the Olympics we were able to step in at the flood tide of interest, for the games gave to these people the first opportunity in three hundred years to be represented in international contests as an independent nation.

At the completion of the Olympic work last fall we were petitioned by the Czechoslovak Student Union, which includes students of the whole republic, to extend athletic activities to the universities and schools of the republic. From the standpoint of rendering service where most needed in the civilian population, this is now our most important project. We have found no place where we feel that a wholesome sport program will be of greater service than in these school and university circles. A man with a degree in

this country is supposed to be a pale-faced, esthetic creature. The great majority of these graduates are not only physically unfit, but even more deplorable is their mental attitude that any work requiring physical effort is beneath them. Their education seems to make them apart from, rather than a part of, the world. There is little connection between the knowing and doing. We feel that a strong, democratic sport program will at least in a measure supply this missing link. . . . We have confined our work to the high schools this spring, feeling that the planting must be done there to insure a healthy growth in the universities, later. Also the high school is close to the lower grades, and there its sport activities will bear fruit. The response we are having in this work, in which the Student Renaissance Movement is cooperating, is most encouraging. Recently all the schools in one of the cities were closed so that the students might hear our lecturer on American ideals and standards in sport. The lecture had to be repeated in the evening so that all could have the opportunity of hearing it.

Just now, in cooperation with the Young Women's Christian Association, we are finishing our third model playground. The playgrounds are located in the three leading towns of the republic—Prague, Brno, and Bratislava. This is an investment which will bring tremendous dividends in the awakening of the municipal consciousness on the subject of responsibility to provide normal, healthy, supervised play life for its children.

I. A. PIPAL.

The Sokols

Feeling that the original sokol society was dominated almost entirely by men whose political ideals are much less liberal than their own, the Social Democratic party has seen fit to establish its own gymnastic organization. Representing as it does the largest party in the republic, the society began its existence with a membership almost as large as that of the original society. During the month of June the new society staged its first meet on the sokol field erected in Prague a year ago by the old organization. While the performance lacked some of the finish and the perfection of organization which were the marvel of everybody at last year's performance, the exhibition was largely attended and is to be highly commended for its fine showing at the very beginning of its existence.

On the very eve of the Social Democratic gymnastic congress came the separation of the left wing of the Social Democratic party from the party proper and the organization of the resigning

members into the Communist party on the platform laid down by the Third International of Moscow. Not to be outdone by the Social Democratic party the new party at once engaged one of the sport parks of the city and staged its own gymnastic performance. From the standpoint of the Association all this is of interest since there no longer exists the one all inclusive national athletic organization. Where a year ago there was one society there are now three societies all determined to make as wide as possible the breach that separates them. There never was a greater need for a powerful unifying agency like the Association than at this moment.

W. W. GETHMAN

Perhaps the most encouraging response which we have met in our civilian work has come from the sokols. This great gymnastic organization of over four hundred thousand members, was at first inclined to look upon the Association as a heretic in physical education, and a possible rival to its program. We are happy to say that we now have the best possible cooperation from them. The Association has recently completed a four weeks' training course in American games and technique of coaching methods in track and field sports, which was requested by the sokol leaders. The demands which are coming to us from this organization for lectures on American ideas and ideals in physical education and sport are so numerous that we cannot begin to meet them. This organization whose real motive was military and patriotic was compelled, due to lack of playgrounds and to Austrian rule, to do most of its work in secret and thus was driven indoors; and its system of physical education naturally developed along gymnastic, heavy apparatus, and mechanical lines. Its semi-military purpose induced a discipline too rigid for the spontaneous and natural development of the play instinct, so that there was need to stress the idea that mechanical physical training and military discipline had its day when the people were simply supposed to obey, but that in a democracy a child needs in addition to calisthenics, drills, and gymnastic training with their discipline, recreational games, play life, and competitive sport with their self-discipline.

The people of this country are naturally sport loving, but three hundred years of Austrian rule have well nigh crushed out all play instinct, and greatly dulled and deadened the spirit of fair play. However, we have found a hearty response to the ideal of clean sport which makes for citizenship and democratic ideas and character.

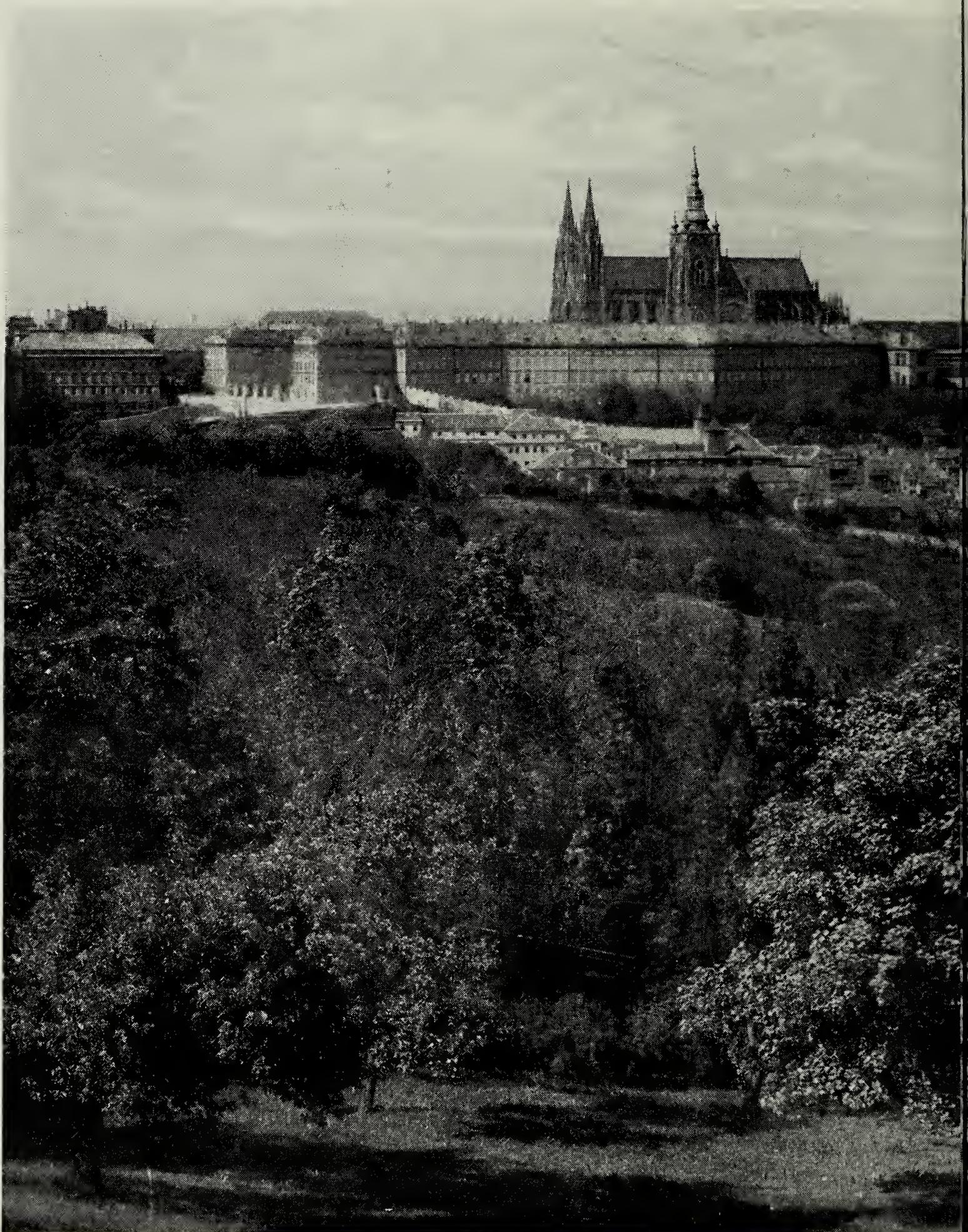
I. A. PIPAL.



SOLDIERS' HUT AT BRNO



THE STUDENSKY DOMOV



Pr





THE JOHN HUSS CHURCH



INTERNED UKRAINIANS COMING
FROM CHURCH

THE UKRAINIAN PRISONERS

A Spiritual People

The Ukrainians are the most religious of the Slav nations. The greater part of them, namely, those who form Great Ukraine, which formerly belonged to the Russian Empire, are Greek Orthodox: the other part from East Galicia, which was a province of Austro-Hungary, are Uniat Catholic. But remarkable is the following: the Russian Orthodox Church was formerly too largely identified with the Czar, and the Russian autocracy and plutocracy; the Czar was, in the belief of wide masses of Russian people, the head of the Russian Church and representative of God on the earth, and therefore he was an idol to the Russian people who adored God in the person of Czar. A best proof of this is the Russian saying: "God in Heaven and the Czar on the earth." The Russian God was a protector of the Czar and the privileged classes, and therefore we meet in Russia the curious adherence of wide masses of the people to the "Czar Batushka"—the Dear Father. . . .

In strange contrariety to these beliefs of Russian people is the religion of the Ukrainians. This religion is original and complete naturally. God is the Lord of the world, and Father of the poor, not a monarch protecting only monarchs. The Virgin Mary is the mother of the unprivileged, poor, illiterate, Ukrainian peasant who pray to God in the moment of oppression and depression. God's mother, the Virgin Mary, is mother of every human mother. She is also mother of every baby. The good father, holy Nicholas, likes kind and poor children, and Saint George, the patron of the oppressed Ukrainian people, favoured them in the two wars for freedom and liberty. God's will is that all people be equal and brothers. This belief we can find in the whole Ukrainian history and in popular traditions, customs, and songs. Many Ukrainian writers and poets, as Shevchenko, Franke, Kuleesh, Drahominiff, Shashkavytch, and others, have diligently studied the Bible, as we see in their works.

An Association School

The demand of the Ukrainian prisoners for an Association training course was first made in the summer of 1920. The interned Ukrainians had received the benefits of the Association and

considered that it would be a desirable institution to help solve the social and religious problems of their country. In spite of the repeated calls it was not possible to grant this request until the January of 1921. The object of the course was to give some carefully selected men training and instruction in Association history, principles, program, methods, and ideals which would enable them, upon their return to their country, to start the movement in Ukraine. There are fifty-three men registered for the course, of whom thirty-eight were commissioned officers ranking from lieutenant to colonel. Fourteen are university men and all but four had more than a common school education. The men have averaged six years and ten months in military service. Two-thirds are Uniats and the rest Russian Orthodox. Because of heavy military duties some of the men have had to drop out of the course. . . . Interviews were given to each man before the regular program of the school was started. During these interviews much information was gained which enabled the directors to adapt the course to the needs of the students, both collectively and individually. Everything was planned with the status of the Ukrainians in mind.

This brief report does not permit a full description of the spiritual hour. The course was conducted on the problem discussional method. A third of the students were used as a normal training group. These prepared guiding questions for conducting the discussion and the material thus prepared was placed in the hands of the class a day in advance of the discussion. The men were soon able to furnish their own leaders. They showed great growth and were eager to grasp the truth. Twelve different men acted as leaders and three as leaders of the normal group. The leaders served two mornings in succession and profited during the second morning by the criticism of their work of the first morning. Twenty-eight problems were selected by the men as being vital to their lives in camp. The continuation of the course and its expansion for the soldiers in camp is assured.

The development of the men was what one would expect of those seeking anything which offered them a plan for rendering service to their beloved and despoiled country. To these men who had seen such a long term of military service and the restraints of an internment camp, the course came as a ray of sunshine in a dark dungeon. The men were highly intellectual. Some had received their Ph. D.'s and in some manner had managed to keep bright in spite of the strain of war and the internment camp. It is certain that of the thirty-eight men who finished the course there will be a minimum of five or six outstanding leaders. Ten expect

to return to university or school and are determined to carry the benefits of the Association to the students of Ukraine. A number are expecting to teach upon their return and they are not only interested in the student work but also the boys work. The majority will likely return to small towns or villages. To them some phase of the county or community work made the greatest appeal. On one thing they are an absolute unit and that is they will carry the benefits of the Association movement to their people.

The immediate action to which the students of the course are putting their new found knowledge is the thing which gives the directors the greatest satisfaction. Under the able leadership of Tymo Barish the spiritual hour program is being spread to all the barracks in the camp with one of the students in charge of a group in each barrack.

The very soul of Ukrainian life was revealed at the last meeting of the course. May we attempt to visualize the experience which was one that comes rarely in a life-time. It is only in this experience that one may realize the spirit of the Ukrainian men. We entered the once bare army hut which has been transformed by the exquisite paintings of old Ukrainian art in the national colors of heavenly blue and gold. The beams and posts were covered with paintings, designs, and brackets of living flowers. For the special event the stage was decorated with evergreen plants and given a touch of color by the beautiful potted flowers. In the center of the stage and to the rear, between two large trees, was a life-sized picture of Sir George Williams, the work of an inspired artist, a student of the course. With only a book print for an original, he had not only produced a wonderful likeness of the founder of the Association, but seemed to have caught the innermost spirit of the man, so that one may well believe that the very soul of Sir George Williams was in the meeting and encouraged the men to do and to dare for Jesus Christ and humanity. In such an atmosphere one sensed the depth and breadth of intellect of the Ukrainian speakers, experienced their emotions, and comprehended their romantic history. The hall was packed by soldiers, officers and invited guests, among whom were General and Madam Kurmanovitch, and the official representatives of the Czech troops. . . .

The solemn moment of the evening came when the students of the course stepped forward to receive their graduation certificates. The director of the course made a few remarks in which he pointed out the privilege the men had had in studying while they were in exile, and again their unprecedented position as representatives of their nation to lead their fellow countrymen in a new age of Christian thought and action. He wished for them

that each might return to Ukraine as did their Christian leader of the tenth century, Vladimir the Great. Then in the name of the Young Men's Christian Association and in honor of Christ's service for which the Association was called into being, he presented the certificates, tied with the colors of Ukraine, sky blue and gold.

I. F. MACHOTKA.

BOYS

Making Friends of the Magyars

. . . We visited other points but the next of importance from the standpoint of boys work was Komarno. Here we found a lively interest on the part of some Magyar boys who were being led by a Benedictine priest, a teacher. This priest has a real spirit of service and, though greatly handicapped, is doing a remarkable piece of work with a large group of boys. They call themselves scouts but they are not connected with any existing organization. Among the number were not only Catholics, but Jews and Protestants as well. His groups are formed without regard to politics, social distinction, or confession. Because they are Magyar, they feel the Czechoslovak government distrusts them and their motives. They are not allowed the privileges of other scouts. They believe the Association can bring about a better understanding. I think they are right. Since the revolution of October, 1918, the Magyars have had nothing whatever to do with the splendid building used as an Association hut at Komarno, as it was previously an officers' club for the Magyar army, and the Magyars consider themselves oppressed by the new Czechoslovak government. However, in about a week after our visit these young Magyars with their leader began to attend the Association and are now preparing a play to present to the soldiers. We have invited them to attend the national boys camp and they will come unless some outside pressure forbids them. We put this leader in touch with some valuable assistance for which all seemed deeply grateful. . . .

Our outdoor athletic program has bumped hard against the winter weather and suffered almost a total paralysis. Yet the boys need the exercise and recreation not less but more during the months of winter seclusion, and we need it also to keep up their interest. But where can we get a suitable hall without paying an exorbitant price for it? There is a gymnasium in the Realka school that is not used in the evening. But who will presume to secure its use for a local club work? It is a state institution, hoary with age and dignity, presided over by a real old-type dignitary, who has guarded it jealously for many years, until he has developed a feeling of ownership. The two sport clubs, one having a member-

ship of three hundred and fifty and wielding a considerable influence in the city, have never dreamed that such a thing was possible. They suffer untold damage to their work each year because they have no suitable winter quarters, while this fine hall stands idle every night. It was not a holiday task to persuade the old principal that a state can afford to loan its institution for sport and play to conserve the health and character of its boys. Nor was it easy to convince him that the oakwood wax floor, the pride of the institution, isn't half so valuable to the state as the physical and moral development of its boys and young men. But finally he did see the point, and our boys are eagerly anticipating the pleasure of playing volley ball and basket ball in the gymnasium as soon as the wire netting is ready for the windows.

V. AVRINA.

Prague and Kladno

The boys work in Prague, established towards the end of April, is getting on well. In spite of many difficulties it will be possible to continue, if there be only a bit of good will and patience. At the beginning the organization counted twenty-one members, boys from eleven to fifteen, and in the short time the number has increased to sixty-six. These boys are being educated along the physical, intellectual, spiritual, and social line. We arrange excursions, we have had three character talks, one Bible class, two historical lectures, and one public athletic meet, which had an enormous moral value. Forty-five boys put on American games, baseball, boxing, and light athletics. The financial return was but small, as the fee was voluntary, but it was a pleasure to see the boys competing like good sportsmen. We have enlisted several officers for the boys work, and all of them are greatly interested. The boys are permitted to play social games in the reading room of the hut each afternoon, a plan which meets with great enthusiasm.

Toward the end of the month the Association was invited to take part in the meeting of the committee for young people of Pilsen, and there it was decided to start negotiations for the purchase of two wooden barracks belonging to the Skoda factories, and to establish there a home for youth after the fashion of an Association hut. The Association boys have been asked by the committee of the Mothers Home for Boys to show some of their games at a feast of this organization. We shall send there three teams. The army work goes on very well. Our dramatic director takes care that the programs consist only of good plays. There were only a few lectures delivered at the hot season, but our athletic program is entirely complete. The home itself is in very bad condition, the

roof is almost ruined. It has especially suffered during the last rains. We have great difficulties with athletic material. The soldiers think it is only for them and complain of the boys using it. A special room and social games for boys would spare us many misunderstandings.

J. F. KALZMAN.

Another place worthy of special mention is Kladno, the stronghold of the Communist party in Bohemia, where we have a splendid growing activity among the working boys connected with the iron and mining industries. Our boys work executive is a volunteer worker, superintendent of the warehouses connected with the iron works. He is an able leader and, although he has a wife and three children and does not draw a large salary, he gives ten per cent of his income and all of his free time to work with the boys. He has with the help of the boys themselves fixed up a club room in the cellar of his own home, where they have their meetings. The boys take great interest in this as it represents their own efforts and the secretary gives them a voice in the management of all of their affairs.

Preparatory work for the first camp is going on. Those not acquainted with the situation of boys work in general in this country will find it surprising that the camp is so hard a thing to arrange. But then it is necessary to remind them that this camp will be the first of its kind in the country. Neither the grown people nor the boys know what a real camp is, what it should be like and what results it ought to give. To help them see all this takes lots of thinking, lots of work, and advice from all sides. In camping Czechoslovakia is at least fifty years behind the United States and some other countries. I made several trips to different parts of the country to see how the different camps were carried on and saw something like twenty-five camps without any resemblance. It was a real school for me, and the more I get acquainted with the boys work, including the camps of other organizations, the more I see how much of a help the Association can be in promoting this work on the lines adopted in other countries. Already now I may say that we are on the way to success.

J. F. KABRNA.

The Camp on the Sazava

Our main thought and concern this month has been the national camp for boys which opened June 20th with a service group of about thirty who volunteered to go two weeks in advance of the

others to assist in making final arrangements for the official opening which is set for July 4th.

The camp is located about the center of Bohemia, by the side of one of the principal rivers, the Sazava, a beautiful winding stream. The site is entirely surrounded by mountains, rocks, and forests and is large enough for tents and permits also all the games and sports which include American baseball, volley ball, basket ball, cage ball, and mass games, also track meets. A cool spring affords ample water for drinking and cooking. Villages and castles centuries old not far distant from the camp afford excellent educational opportunities on hikes. The entire country all about us is layers deep in history and on our hikes we study the customs as well as the history, for the people of each village have characteristics all their own, not only peculiar to themselves but which have been handed down from generation to generation. The camp site is owned by a Count Sternberg who comes from an old family and lives in a fine old castle in the village bearing the family name, about a half hour's walk away. He has given the use of the site, which many who have seen it say is the best in the entire country.

The camp is organized after the plan of our own American camps, the head of each department being responsible for the time allotted to that department. One of the special features of the month was a father and son occasion which was arranged by our pioneer county work secretary, Mr. Vavrina. The affair took the form of a social rather than a banquet, as the local committee thought the banquet idea impossible, but were willing to tackle a get-together of fathers and sons after the plan of a coffee house gathering. The evening was a great success and the gathering was very democratic. . . . Another feature was a boy's rally at Kladno under the direction of our volunteer boys' secretary there. The purpose of the rally was to create interest and secure financial assistance so that as many as possible might have the privilege of attending the camp. The boys, bearing the American flag, met the writer upon his arrival and at their headquarters in the garden of their leader ran off a program that would do credit to our own boys at home. They are planning to have fifty boys in attendance at the camp sometime during the summer.

A. K. JENNINGS.

A UNIVERSITY TOWN

Very Plain Living

[The center for the thousands of University students gathered at Prague is the Studensky Domov—the Students' Home, provided by the Young Men's and Young Women's Christian Associations.]

With the coming of the autumn, have come also the long expected Russian refugee-students from Constantinople. The Czech government and people, with a generosity quite beyond praise, and almost unknown hitherto among the nations, have invited Russian professors and university students to come to the universities to continue their interrupted studies. Already eleven hundred and fifty are here and soon the number will reach twenty-six hundred. Quarters have been set aside for these students in the model working-men's apartments in Libeň near Prague, in the former poorhouse in Prague itself, in Brno, Bratislava, and Příbram. To find these quarters, the government in one instance, has dispersed the inmates of the poorhouse among the inhabitants of Prague, and in the second instance, the working-men themselves have voluntarily renounced newly finished and long-waited dwellings in favor of the Russians. This incident deserves to be known everywhere. The quarters of the working-men at Libeň are model in every respect: with the newest installations of bath and running water, heating, laundries, disinfection plant, cement floors, tiled walls, and ventilation. Four hundred and fifty students, and sixty professors with their families, are installed here. . . .

That a country so small and already overburdened as Czechoslovakia should take upon herself the role of Good Samaritan in this generous and unstinted fashion deserves to be known by richer and more fortunate countries. This idealism brought into every day affairs of State is the result not merely of governmental policy, but of the desire of the man-in-the-street to show his fraternal feeling and sympathy toward the sufferings of the Russians. He willingly taxes himself to this end. The Czech students know that they are being more and more overcrowded and made to suffer privation for the students of a sister land and they, too, are willing. Your representative has taken pains to ascertain the feeling of the ordinary citizen and of the Czech students.

Students everywhere have been forced to leave last year's quarters for new which are even more crowded: Greater numbers than ever are sleeping on floors and together in single beds. The writer has recently found five students who have been spend-

ing their nights in the railroad station and four others living at night in a café where they slept on benches without mattresses or even blankets. To add to the problem, the mobilization took numberless beds that had been loaned to students and even barracks in which they were living had to be emptied. The whole matter can best be summed up by saying that, in accordance with a student survey, in Prague alone sixteen hundred students go nightly from place to place to find sleeping quarters either among friends or in some café or waiting room. . . .

The Ukrainian students now studying in the universities are on the whole earnest and bear most evident traces of hardship and strain. The way in which they are accepting their difficult lot and their many privations, merits all praise and every effort to help them. They are excellent students, well-organized, self-respecting, and make every effort to help themselves. This autumn four hundred Ukrainian students from two concentration camps in Slovakia have been permitted by the Czech government to come to Prague to continue their studies interrupted these seven years. One hundred of these men have already arrived, and are being given cheaper meals and help with books and clothing by the European Student Relief which is also continuing its help to the Ukrainian group already here. It is hoped that a governmental gift, similar to that offered to the Russian refugee students, may come to the Ukrainians, for at present they are without any resources whatsoever. . . .

EDITH MAY.

A Ukrainian College Boy

Let us describe a typical day of a Ukrainian student in Prague. The student rises in morning and dresses himself to go to school. His first thought is to put on as quickly as possible his old worn-out and dirty shirt, the only one he possesses. Were it necessary to sew on a button, or to patch a hole in it, how could it be done? If the shirt be dirty and the landlady does not see, he quickly washes it out, hangs it on the window-frame, and either waits at home until it dries, or puts on his blouse without a shirt and goes to school. He takes no breakfast. He is hungry, but he has no money to buy one. But to his landlady, because he is ashamed to own his poverty, he proudly says that he will take a breakfast in the mensa.

He comes to the school. He ducks himself in the corners of the hall, not to show to his luckier, well-dressed friends his worn-out suit. About ten o'clock the other colleagues take their second

breakfast, which strengthens his hunger, but he bears this too. Twelve o'clock, mensa! After the meal he goes to the Studentsky Domov, where by studying, reading of newspapers, and conversation with colleagues he forgets for a while his misery. After the evening meal he stays in the Studentsky Domov till he leaves it for his lodging. On his way he meets his fellow student who has not possessed even the five cents monthly fee needful to become a member of the Domov. He has spent his time, if happily it has been fine weather, in the Žofín or Petřín garden, and now he also is going back to his lodging.

On the streets he meets lucky, merry, finely dressed people, who, curious and disregarding, stare at worn-out suit or uniform. . . . He sees the shop-windows, where are shown pretty clothes, fine hams, sweet cakes. . . . He reads the theatre advertisements. . . . today will be played "Hamlet," tomorrow "Traviata" . . . Here a concert, there a lecture on Rabindranath Tagore. . . . But all this is nothing to him, because he has no means by which to partake these good things. He comes home tired and again hungry. And when he lies down a thousand thoughts come to him.

"What are the Bolsheviks doing in my home? How are my relatives in Galicia under the Polish occupation? How are my father, mother, bride, and what will be with me? Shall I be able to continue and to end my studies? Where to get means for it? Shall I return to my home again? The winter is coming. . . . Where to get an overcoat and warm underwear? Today I saw a fine ham! Oh, when was I last in a theatre? I must shave, but I have no razor and no money for a barber. . . . The moon is shining! I see there is somewhere in the world beauty, poetry, knowledge, and truth, but where? I have not seen these for seven years, the time I spent amid the thunder of guns and in rivers of blood. . . . Shall I be forced to take part in war again, and shall I be forced to go to new battles? Will I be wounded and where wounded, on hand or breast? . . . And how about my fatherland? Will it be free and independent? When? When shall I be able to see it again?"

A state of complete spiritual depression . . . sometimes brings the Ukrainian student to the thoughts of . . . self murder . . . Why? . . . Because he must fight for the most elementary human rights, which are denied him everywhere and at every turn of life. He must often hear that the Ukrainians are no nation. They share only the misery of the world. They need indeed a great baptism of heroism to bear all this with their badly shaken nerves. They have all seen shocking sights. They were witnesses of bloody

massacres, where thousands of people, women, old men, and children, were killed as wild beasts. . . . They saw the brands and ruins of their native villages and towns; and this atmosphere of blood and of smoke surrounds their every step by day, and by night is with them in their dreams. . . . Taras Shevchenko, who in his poem, "Caucasus," relates the injuries and miseries Ukraine has had to suffer from its enemies, puts into the mouth of the Ukrainian nation the following words:

" . . . We are not able to fight with Thee,
We dare not judge Thy deeds . . .
Our task is only weep and weep,
And mix the daily bread we need,
With tears and bloody sweat . . .
The tyrants are tormenting us,
The truth lies in deep sleep. . . .
. . . Oh, we believe, Lord in Thy Power
And in Thy holy word. . . .
The truth will reign the whole world over.
The liberty will come . . . Oh, Lord,
And only Thee will all the nations
Worship through eternity . . . But now
There are still flowing bloody rivers
Of injury, hate and tears. . . ."

STEPHAN PANCAK
NIKOLAI MICHALOWK

Six Thousand Young People

The last two weeks of September saw the students returning from the long vacation. It was a happiness to feel that they had a real home to which to come, and would not be forced, as in former autumns, to study and eat where they could and to find their pleasures and their friends as they might. The students have themselves shown overwhelmingly their appreciation, by filling every corner of the Domov almost to suffocation. At this writing there are more than six thousand members, of twenty-one nationalities. The large auditorium has been turned by day into a study-hall, the cashiers' office has been moved into the basement, and the interests of the girls have had to be defended in order to prevent their study and rest rooms from being taken from them.

The girls' foyer is at all times a crowded center of activity for girls of every nationality. Every Tuesday and Thursday teas are given at which a committee, chosen for a month, presides. So

large is the house membership that men students who are invited can only be taken in rotation. The student house committee is usually present, in whole or in part, and helps as hosts to make all members feel at home. In addition, the girls' foyer is the center where are given small and intimate talks and lectures and chamber concerts. Here are held the receptions for visitors. Here, for example, the Russian students, newly arrived from Constantinople, received a rousing welcome. Here the Ukrainians, many of them too timid to seek out friends in a strange land, were themselves sought out and made to feel at home. Here later these same Ukrainians in appreciation of their welcome gave a vocal concert. The splendid depth of the voices and the training shown, in spite of all that these men had gone through, made the concert a memorable event.

With the autumn an effort at student self-government has been made by the Domov directors, and a new constitution has been written. The self-government idea, such as is known in American university life, has had no understanding here, and many have been the amusing and sometimes well-nigh disastrous results of giving the students their head. Self-government seemed at first to mean to the students chiefly the attempt to govern the directors, finances, and menus. At one time the European Student Relief almost found itself without a room, and the girls without their foyer. It has meant much patience, much tact, and much repeating of principles. But the directors still believe that the students will learn government by helping to govern, and liberty by using it, and, above all, will grow into a larger tolerance by coming in contact with the everyday problems which the Domov, with its six thousand members, has to offer in such variety. The student autonomy, which is not yet an ideal representative and international body, is nevertheless becoming increasingly useful and responsible, especially as regards student activities and student interest in student welfare.

Living conditions, which are, in many instances, as bad as they can possibly be, remain unaltered from one month to another. That this is so is not due to lack of knowledge or sympathy on our part, but because it is impossible to change these conditions without beginning at the foundation—lack of housing. No amount of money given by us could alter the fact that in one house many boys are living in rooms whose only air and light come from a long corridor in which there are closed windows. No amount of money could change the situation of dozens of other students who live crowded together in rooms where there are too few windows, or where the space is so insufficient that beds are stacked in corners during the day in order to give them room enough to

walk about. In these rooms there is barely space for one or two wardrobes, so that clothing and other belongings must lie about on beds and floors, increasing the general confusion and making it impossible to keep the rooms clean. We have tried here and there, by gifts of chairs, tables, bookstands, wash-stands, and wardrobes, to make living quarters a little more possible, but our efforts and the money spent make practically no impression upon the conditions as a whole. Our greatest contribution has been to take away the students suffering from well-advanced tuberculosis. This has been done within the last two months in more than a dozen cases. One of our guests, who had not believed that conditions could really be as bad as had been said, and who was later convinced that he had not been told the half, many times expressed surprise that such self-respecting, clean, and cheerful looking students as he saw could live in or come out of such places as we took him to see! These conditions are not confined to one nationality. They are found among all.

A girl student from Ukraine, in her last year on the philosophical faculty, was living from support given by her father, living very poorly but never asking for anything. The father died. The student was working in the laboratory when the word reached her, and at the news she let fall a costly apparatus, breaking it in pieces. Since she had lost all support by the death of her father, she had no money to pay for the glass, and though she should have been at work in the laboratory, she was ashamed to go there while she could not pay for the breakage. This lasted for three months. We have loaned her the money and she is paying it back monthly. So she was able to work in the laboratory again, and to finish her studies.

HUNTLEY DUPRÉ and EDITH MAY.

The Studentsky Domov

If there were people who did not know about the Studentsky Domov, who did not trust the unselfish high idealism in which the house was erected and run, they have disappeared during this month. A special tea was arranged for the press when printed reports and pictures were handed to the journalists. The building was opened to the public, and crowds of people of all classes came in. There was no end of admiration. Everybody read the pamphlets distributed and many filled out the membership blanks offered to them on leaving. In the three hours many gifts were collected by the students and many tickets sold for a musical matinee which the student committee had arranged in the biggest hall

of the city. We hope to get some money which will enable us to make the set of newspapers in the reading-room more complete, and to arrange more tea parties and lectures without charging students any entrance fee. Sometimes we feel very unhappy when so many plans have to be postponed just because of lack of money. So many people do not know how to use their big fortunes while such an eminently important institution as the Studentsky Domov does not know how to pay its coal bills. I could give you many examples of such cases but I shall choose just two of my daily office experience:

When the house was built there was not money enough to get the inside painted. Fortunately an American lady who visited the Domov gave a sum large enough to have both foyers beautifully painted. But the large auditorium had to remain just white-washed. Then the pupils of the Prague Academy of Arts came to me, it was just before the great holidays, and offered to give up their holidays and paint the hall for us, if we would pay for the colors. A well-known professor of the academy himself made sketches for them. Those fellows really burned with enthusiasm, and we had to refuse them because of lack of money to buy the paints. I confess this was one of the worst moments I have had in my otherwise beautiful work.

The other day a Czech student came in asking if we could give free membership to a Russian refugee girl. Our membership fee is very small, about five cents monthly, but still many students cannot afford to pay it and such can apply for a free membership. These fees are paid from a small fund into which all gifts of visitors go. So I said we would be delighted to provide the girl the free membership and a few minutes later she came in to thank me. In talking with her I mentioned the opportunities which our cheap cafeteria provides. To my astonishment she said she did not eat there, and I then found out that the only food she took was tea and bread. Unfortunately we had no funds at this time to provide free meals and our cafeteria has to make money in order to cover the deficit of the Domov. So the only thing I could offer the girl was work in the kitchen washing dishes for two hours daily. The pay would be just enough to buy dinner and supper tickets. Some days later I found the girl in a corner of the hall crying. She had been dismissed from the kitchen because she was taken in the very act of stealing a roll—one single roll out of the ten thousand furnished daily by our own bakery. Asking further questions I found out that she used the money she earned to pay her lodging. She lived with six other refugees in a small room with no window. She was hungry, and working with food, she could not resist, but

took a roll. She is a student of medicine from Odessa, both her parents were killed by Bolsheviks and she stands in the world alone, helpless, and penniless. Of course we arranged that she go back to her kitchen work. The same evening I gave this story in a middle school Bible class of the Renaissance Movement just to awaken the social conscience of our junior members. They listened silently. When I finished one said, "I will not go to the confectionary shop as I know other fellow students are having nothing to eat." Two days later another member of this group came in to tell me joyfully that he had found a lodging and a position for the girl. So you may see how we work and how much could be done if only we did not have to ask for the dreadful money.

JAROSLAV KOSÉ.

